

New Program Coordinator for CSZ

Sydney Levy has been hired to be the first professional program coordinator at Sha'ar Zahav. The Va'ad decided to create this position last year to provide support for the many hard-working volunteers who keep the synagogue running and to meet the ever-growing and increasingly diverse programming needs of the synagogue.

Sydney brings a diverse background to Sha'ar Zahav. He was raised in Venezuela, earned both his bachelor's degree and a master's in Jewish History from Hebrew University of Jerusalem and went on to earn his MBA from the Rensselaer Polytechnic Institute in Troy, NY. Sydney has worked back east with computers and in marketing. Since his arrival in San Francisco last year, he has been volunteering as the Asylum Law Project Coordinator for the International Gay and Lesbian Human Rights Commission and as a translator for the immigrant HIV Assistance Project of the Bar Association of San Francisco. In his interview, Sydney expressed his excitement about this position as a way to serve the community.

The program coordinator is currently a quarter-time position responsible for creating and facilitating social programs for both adults and children. Input and ideas for programs are welcome and should be passed on to the office or, preferably, to Nathan Robinson, the program vice president, who will be directly supervising the program director.

The Va'ad voted to create the position of program coordinator with the stipulation that one-third of the money budgeted for this position be raised through fundraising. Last year's "Hoopla," which honored Allan Gold, was so successful that twice the amount that had been targeted was raised. Many thanks, again, to everyone—benefactors, sponsors, contributors—for your generosity.

Seder 1994

Come join us in celebrating Passover at our Congregational Seder on Sunday, March 27, starting promptly at 6:30 pm.

Continuing our "sell-out" successes of the past, we will again hold our Seder at the Fort Mason Officers' Club. Although we have managed to increase our seating capacity, it is still limited—so *reserve no later than Thursday, March 17*.

A reservation form was mailed recently, and a condensed version is included in this issue of the *Forward*. Names and checks must be returned to the office as soon as possible.

As always, a few volunteers are needed to help set up on that afternoon—just for an hour or so. Please let me know if you can help (707/829-8876).

—Shirley Liberman, coordinator

RSVP by March 18

Caregiver Training and Support Workshop

Michael Bettinger, psychotherapist, and the Bikkur Cholim Committee will be offering a facilitated, three-hour workshop for caregivers. This workshop will focus primarily on the emotional aspects of caregiving and will be interactive. Individual participants may exchange information on the practical aspects of caregiving at the end of the workshop.

If you are currently a caregiver, anticipate becoming a caregiver, or have had personal experience as a caregiver that you would be willing to share with others, please join us.

The workshop will be held at CSZ, upstairs in the library, on Sunday, March 20, from 4 to 7 pm.

Members and nonmembers are invited. There is no charge for this workshop. To RSVP, call David Shaber (864-6040) by Friday, March 18.

When you call, let us know what particular needs you would like the workshop to address, and what experience you have as a caregiver (none, some, extensive), so we can attempt to tailor the workshop to those needs.

Searching for Chametz: Spiritual Preparation for Passover

Spirituality, searching and prayer will be among the themes of a three-session study series led by Rabbi Kahn in preparation for Passover. Using the writings of Rabbi Lawrence Kushner and traditional Jewish commentaries on Passover and the Haggadah, this class will explore the inner journey from oppression to freedom. The class will meet on Tuesday evenings, March 8, 15, and 22, from 7:45 to 9:30 pm at the Synagogue; advance registration is requested—please call the office to register. There is no charge for CSZ members; tuition is \$35 for non-members.

Songs of Shabbat, Songs of Freedom

Linda Hirschhorn will lead group singing after services on April 1. This is the Shabbat during Passover so we'll be singing songs of freedom as well as Shabbat favorites.

If you have a song or two you would like to lead us in, or if you just want to be sure we sing it, send a copy to the synagogue office. We would like to have song sheets so that this can be a truly participatory event; however, spontaneity is always welcome.

Change in Leadership

Regrettably, Susan Unger has had to step down from her position as Program Vice President due to the press of personal and business matters. The officers and board wish to extend our thanks and best wishes for her hard work and dedication. We are happy to announce that Nathan Robinson will be serving the remainder of her term. Welcome, Nathan!

Is It Time for a New Building?

"Welcome to Sha'ar Zahav. I can't offer you a prayerbook, but I *might* be able to find you a seat." With these dubious words, our greeters welcomed people to Friday night services a few weeks ago. It used to be that such crowds were only to be found on Shabbat Freedom (Gay Freedom Day parade weekend) and during the Gulf War. Increasingly, big crowds are a part of our weekly Shabbat experience. This is testimony to our growing congregation and our appeal (we have the most people at Friday night services of any Reform synagogue in the city). On the other hand, it makes it a little harder to find that inner Shabbat peace when you are squished together without a prayerbook.

The good news is that our prayerbooks are going into another printing and will soon be available in greater numbers. We will also have them available for sale! In the meantime, if one of our prayerbooks accidentally came home with you, please bring it back: we need every one.



Tiela Chalmers

The space problem is a little harder to solve. At our leadership Mini-Advance on February 7, we discussed the problem and our options at some length. Things have changed quite a bit for us since we bought our building almost 10 years ago. At that point, we had fewer than 200 members, we were just about to hire a part-time rabbi, and we had little or no paid office help. We also had no children's religious school—indeed, we didn't have many children among us. Now we have 525 adult members and 100 children, almost half of whom are under six. We have a full-time rabbi, a full-time office manager, a part-time secretary, three religious school teachers, and a part-time program coordinator we've just hired.

Our primary concern is sanctuary space. The central thing we do is gather for services on Friday night, and we need enough space to do that. Our current sanctuary seats about 125. We need more room. We also need more space in the oneg room, where the "squish factor" is even greater than in the sanctuary. In addition, we need more classroom and meeting space. We only have space for three different groups to meet at the same time, and we often need more than that.

Other concerns include more office space for our growing staff, more usable space for our library, and more storage space. Also, we need more bathrooms. As you can see, the operative word here is "more."

We approach the question of space with sensitivity for the hard work, love and dedication that went into finding and paying for our current building. We had been renting at various locations before we bought 220 Danvers, and it became our magical "Home of Our Own." In 1984, a predominantly gay and lesbian synagogue was radical enough. Those of us who were not yet members can only imagine the power of being a part of that synagogue and buying a building! The sense of permanence, and the sense of confidence and pride that that permanence implied, was—and still is—tremendous. As a result of that step, and the organizational and spiritual growth that went along with it, we have a permanent sense of our community and our congregation. We are freer now to make decisions about our building. Now that we've had a home of our own for 10 years, decisions about our building are

Continued on page 9

Volunteer of the Month: Tova Green

Four years ago, when Tova Green and Fran Peavey were deciding "next steps" in their long-distance relationship, Fran, who lived in the Bay Area, invited Tova to visit from Australia, where she lived at the time. Despite countless enticements available to lure someone to move to San Francisco, Fran (who is not Jewish) struck gold when during that visit she arranged to take Tova to Shabbat services at Sha'ar Zahav. The ploy worked: Tova was completely smitten, and soon after, she made the move. From the moment she set foot inside CSZ doors, Tova says she "felt welcome and at home." Within months, Tova joined CSZ as a member, which was a giant step, for although she'd grown up in the Bronx in a culturally Jewish household, it was the



Tova Green

first time she'd ever chosen to belong to a synagogue.

A few months later, surrounded by supportive parents, family, and friends at Sha'ar Zahav, Tova and Fran celebrated their kiddushin, a ceremony of love and commitment, reflective of the diversity of their backgrounds and interests. In just the past three years, Tova has made the synagogue a vital center of Jewish learning and growth in her life. On Shabbat morning, this coming May 7, the synagogue's first adult Bat Mitzvah class will hold its Bat Mitzvah service, and Tova, along with Rose Katz and Eileen Levy, will be the celebrants. In many ways a culmination of an exciting spiritual and educational journey, becoming Bat Mitzvah for Tova marks yet another new beginning in a life already filled with travels of self-discovery and enlightenment.

Literally, Tova's journey began with Antioch College in Yellow Springs, Ohio, far enough away from New York and

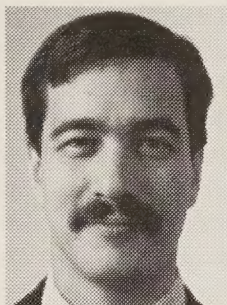
fellow Jews that for the first time she became acutely aware of feeling Jewish. As part of Antioch's work/study program, Tova studied for nine months in Vienna, followed by two months on a kibbutz near Beit Alpha in Israel. She stayed in Israel an extra six months to study Hebrew at "ulpan," and learned a lot about Jewish history and culture and the values of the kibbutz, where "everybody's work was appreciated."

Besides being active in the civil rights movement, Tova studied physics, chemistry, and philosophy, and was heading towards sociology when she decided to transfer to UC Berkeley. By then she'd become fairly fluent in German and received her B.A. in German literature from Cal. A Ph.D. program in her field beckoned her back east to Boston, but instead of enrolling academically as she had planned, she took a job as a research assistant at a mental hospital. This experience heightened her interest in

Continued on page 8

Planning Your Seder

For 3,000 years, each generation of Jews has retold the story of the liberation of our people at the Passover Seder. Returning again and again to this ancient tale, the story remains as powerful with each retelling. Every generation and community has also made the story and the festival its own, modifying old customs and practices and adding new ones.



Rabbi Yoel Kahn

The continuity and creativity of our people can be seen in the countless different Haggadot lovingly assembled by Jewish communities throughout the ages. Each one tells the same story, using the same words and rituals, and each one reflects in its illustrations or language or commentary the meaning of the festival for its celebrants.

For several years, we have been using various draft editions of *Let Us Begin*, the CSZ Haggadah, at our congregational Seder. It has always been our intention to publish a professionally printed, marketable and lasting edition. Despite the best efforts of the production team, it will not be available for sale this year. We will be using the draft edition at the congregational Seder. The introduction to the Haggadah, whose opening paragraphs are quoted above, gives suggestions for how to make the Seder as meaningful as possible to the gathered community. The following ideas are based on the guidance found there.

Think about who is coming to the Seder. Are they Seder veterans or people who have never been to a Seder before? Do they like to sing, discuss or eat? (These are not mutually exclusive!) How familiar are they with the customs and symbols? Plan the Seder accordingly.

Serve hors d'oeuvres. As the Haggadah says, "Let all who are hungry come and eat; let all who are in need, celebrate the Passover." In ancient days, the meal came first and the discussion after. While one should not eat Matzah before the ritual tasting in the Seder, so its taste will be new and fresh, one can serve crudites, hors d'oeuvres or even the gefilte fish before beginning the

Seder proper. Everyone will have a better time!

What kind of Seder is it? At everyone's first celebration of Passover this year, everything is new again. In addition to the ritual elements, include a full retelling of the Exodus. Invite the company to ask questions or to offer explanations or commentaries different from those found in the text you are using. If it is the second Seder, a more free-form discussion might be appropriate. Instead of reading the story of the Exodus, consider going around the table and asking each person to tell one part of the story. Stop and talk about the themes—but still be sure to do each of the ritual acts in turn, so that it feels like a Seder. It may help if the leader prepares questions or topics in advance or asks each person to bring something—a question to add to the traditional four, a reading on the theme of liberation, a new song to teach. Think about how you can add feminist, lesbian/gay, political or other themes which are significant to you into the service.

Forget about Maxwell House. The Maxwell House Haggadah, which used to be distributed free at supermarkets (and maybe still is), prints everything in the same typeface. The key elements of the Seder are not differentiated from intricate midrashic discussions about fine points of the law making the whole *megillah* (oops, wrong holiday!) too long and unwieldy. The goal of the Seder is to celebrate Passover, not to read every word of the Haggadah! But don't skip randomly—be sure to start off together, read the key passages and do the ritual actions together, and finish together.

Get copies of a Haggadah you like. After *Let Us Begin* (forthcoming, 1995) my favorite Haggadot include: *Gates of Freedom*, a liberal, inclusive text; the CCAR *Passover Haggadah*, the "official" Reform Haggadah, lots of interesting interpretative readings, but too much responsive reading; *The Shalom Seders*, three pc Seders about peace, the environment and Jewish-Arab relations; if you want a traditional text, I strongly recommend the beautiful *Rabbinical Assembly Haggadah*, the official Conservative movement Haggadah. It also incorporates a thoughtful commentary in the margins. Many, many other Hag-

gadot are available; Bob and Bob, Afikomen and especially Cody's have enormous selections.

May your Passover season be a time of liberation and joy; may our celebration of Passover renew our resolve to move ourselves and our world to a time of ultimate liberation for all. *Chag Sameach!*

—Rabbi Yoel H. Kahn

Shabbat Music

The Ritual Committee is pleased to announce that our Friday evening service on March 18 will be enhanced by the musical contributions of our longtime member, Randy Weiss, a violinist and assistant concertmaster with the San Jose Symphony. Accompanied by pianist Robert Schwartz, Randy will play several mood-setting melodies during the course of the service. Please join us for this special Shabbat service.

Guest Cantor Corey Winters, March 25

Cantor Corey Winters, cantor of San Francisco's Conservative Congregation Ner Tamid, will be our guest cantor in honor of Shabbat Ha-Gadol, the Shabbat before Passover, Friday night, March 25.

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Why I Don't Have Christmas Envy Either: A Passover Meditation

At age three, I found myself living in quite a unique situation: Borough Park, Brooklyn, circa the 1950s was made up of second-generation Eastern European Jews and Italian Catholics who lived in considerable harmony and friendship. All the families, no matter what their origin, seemed to have two or three school-age children, grandmothers who cooked up a storm and dominated the households, fathers who worked long hours in struggling businesses or low-level civil service jobs. I had, at first, little real sense of the differences in our families and backgrounds. My best friend Maria had holy pictures and crucifixes in her house. I recognized these as part of her family's rituals and imagined that she saw our menorah and mezuzah in pretty much the same way. Maria went to classes at Saint Catherine of Alexandria, I to Talmud Torah Beth Jacob.

I have, however, a distinct memory of my first awareness of Christmas. Shortly after Thanksgiving, colored lights went up on many of the houses on our block. Plastic reindeer and Santas adorned the front stoops. The stores became filled with what I soon learned were all the trappings of the Christmas season. It seemed to be everywhere to my young and inquisitive eyes. And then the day after Christmas, I went over to Maria's house and she showed me the many many gifts she had gotten. It was an impressive haul and Maria regaled me with the particulars of each item. At the end of her litany she announced, "And Santa Claus brought all of these things to me. And he doesn't bring anything to Jewish children."

Later that day I waited till my mother was a captive audience (at the stove making dinner for the five of us) and told her what Maria had said about Santa Claus. My mother paused in her efforts, lit up a Parliament from the one just going out, and in her no-nonsense voice that I learned to rely on all my life said, "There is no Santa Claus. There is no Easter Bunny. And Daddy is the Tooth Fairy—don't tell him I told you."

This cleared up the only difficulty I found in seeing others celebrate Christmas. I certainly did not envy Maria her gifts: my family had always made our birthdays spectacular occasions and, little money though we had, I always

found my wish list fulfilled. But didn't I feel some wistfulness, some sense of being outside the celebration as I watched so many around me preparing and celebrating Christmas? Truth to tell, I didn't. Though I wouldn't have known the word at five, I found Christmas to be a pretty paltry occasion. *Their* holiday season seemed to be made up of this one holiday—while *we* had just finished up a holiday season made up of Rosh Hashanah, Yom Kippur, Sukkot, Shemini Atzeret, Simchat Torah, Chanukah. And just as we rounded into the New Year of the Gregorian calendar, my mother and aunts began to talk about Pesach. Christmas, I assure you, seemed like pretty small potatoes to me.

I have done a good deal of thinking about this in the past two years as I have in that time begun to make my life with someone raised a Catholic. As we began to make a home together, he told me that before he met me, he thought that Chanukah was the most important holiday in the Jewish calendar. *Chanukah!?!?*, I yelled. *Chanukah!?!?* I tried to fit this

idea into the context of my life as a Jew. Certainly my family celebrated Chanukah. My mother gathered us all around and we sang the blessings and lit the menorah each night (I got to choose the colors of the candles). Then she kissed us and on the first night we told the Chanukah story. When my grandmother came over, she brought Barton's Chocolate coins and the older kids played dreidel for the candies—I wisely refused knowing that as the baby I would be cheated at every opportunity. My memories of Chanukah are of my mother's face in the candlelight, smiling as we sang the blessings. But it hardly constituted a major event in our lives as Jews—it was a part, a small part, of its cycle.

How then had my partner Jeffrey—and so many non-Jews—come to this conclusion about Chanukah? I imagine because he saw how Chanukah has been elevated to a major seasonal event. In mid-December this year, I walked into Woolworth's and saw a whole aisle full

Continued on page 11

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Pesach: Not Accepting Fate

"You shall tell your child on that day: This is done because of what the Eternal did for me when I came forth out of Egypt." So the Torah commands, and so Jews have done for thousands of years. The story has been told as a series of miracles, as a national liberation struggle, as an allegory of the 12 steps, and in countless other ways.

My family uses the traditional haggadah, a book that dates back 1,500 years, and parts of it farther still. The haggadah tells the story, but not plainly. The style is obscure, the shifts of subject confusing. It refers to events without explaining them. The purpose of the seder is to tell the story to children, but deciphering the haggadah is a job for adults.

For instance, after a confusing discussion of when to begin the seder, the haggadah states, "Mit'chilah ovdei chochavim hayu avoteinu." This usually

translates as "Long ago our ancestors worshipped idols." This is undoubtedly true, but it was never interesting—until, in my 30s, I looked carefully at the Hebrew words.

A more literal translation would be "From the beginning, slaves to the stars were our ancestors." Slaves—*ovdei*—is an all-purpose ancient Hebrew word. It also means "servants" and "worshippers." We call our religious gatherings "services" because Hebrew uses the same word for "worship" and "serve." When the haggadah says "*Avodim hayinu l'pharaoh b'mitzrayim*," meaning "Slaves we were to Pharaoh in Egypt," it uses another form of the same word. "Slaves to the stars" can mean "worshippers of the stars"—but there is no reason to think that's all it means.

The haggadah was written in medieval Babylonia, the home of astrology. Our ancestors, like all Babylonians, be-

lieved that the stars minutely determined each individual's fate—and that the future was as unchangeable as the past. Nor did they class investigating this fate as forbidden magic. Interpreting fates was the most valuable secular intellectual skill of the time.

There was only one force able to overcome the evils decreed by the stars—the same force that overcame the evils of slavery in Egypt—God. Medieval Babylonian Jews would have recognized the parallel immediately. In their midrashic literature, righteous ancestors repeatedly, successfully, pray for their fates to be changed. (Leah, notably, cancels a predestined marriage to Esau and becomes our most prolific ancestress.)

Israelites in Egypt accepted forced labor as their fate. They kept berating Moses and Aaron as troublemakers for trying to free them: "Do you want to kill

Continued on page 10

Performance at Cancer Center

Mark your calendars for an evening with Jacqueline Elizabeth Letalien and friends on Friday, March 25, 7:30 pm at the Women's Cancer Resource Center, 3023 Shattuck Ave., Berkeley, CA 94705 (510/548-9272). Storytelling, poetry and performance art will be featured. Suggested donation \$5; no one turned away for lack of funds.

Something's Cooking

Judith Ets-Hokin's HomeChef Cooking School will teach a Passover Seder cooking class on Wednesday, March 9, at 6:30 pm. Call 668-3191 for registration information.

Naches

To **Sara Felder** for her smashing performances with Joel Grey in *The Borscht Capades* '94 winter tour of Florida. More *naches* to Sara for being invited back to *The Borscht Capades* for a spring run in Philadelphia and Baltimore!

To parents **Debra Chasnoff** and **Kim Klausner**, and brother **Noah**, on the February 7 birth of Oscar Chasnoff Klausner.

To **Peter Barnes** and **Leyna Bernstein** on their wedding.

To **Mark Mackler** on his new position as law librarian at Kenney Burd and Markowitz.

To **Phil Charney** on his new home in Kensington and his new position as a dermatologist at Kaiser in Vallejo.

Correction

A line was inadvertently omitted from Nina Wouk's Purim article in the February Forward. The paragraph about the Amalekites should have appeared as follows:

The Purim myth embraces the preceding shabbat: Shabbat Zachor—the shabbat of remembrance. The Torah reading tells us to "Remember Amalek"—the enemy who attacks the helpless. When the Israelites, newly freed from Egyptian slavery, were wandering in the desert, the Amalekites attacked the stragglers in the rear, who were weak, famished and unable to defend themselves. The Torah tells us to blot out the memory of Amalek from under heaven—remember to forget!

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February Va'ad Report

The February 14 Va'ad meeting opened with new Program Vice-President Nathan Robinson leading us in song. Va'ad President Tiela Chalmers introduced us to Sydney Levy, the congregation's new program director. Following that, we reviewed Treasurer Gary Sokol's monthly report, and a variety of questions were asked and answered. Next, Carolyn Pines of the Membership Committee presented us with the names of 10 new members, all of whom were happily approved by the Va'ad. Carolyn also recounted the recent success of the January 23 new member potluck, which was attended by approximately 60 people.

The Ritual Committee presented us with a number of requests. The Va'ad approved disbursements of funds for an upcoming Shabbat service, and for the reprinting of 200 copies of the current Friday night prayerbook. Some of the reprints will be made available for sale. Our Friday night prayerbook will eventually be revised, but these changes are only in their early stages of planning.

Joe Hample spoke on behalf of the Newsletter Committee. The committee has had extensive discussions with a number of printers, and has reached an agreement with one of them. This printer has the capability to feature color photographs in the *Forward*. Joe also spoke with us about the upcoming change in the mailing format of the *Forward*, i.e. that it will no longer be sent in envelopes.

Although Rabbi Kahn was unable to attend the Va'ad meeting, we did spend a good deal of time on the question of covering adequately for him while he takes the second half of his sabbatical from early May through late August. The Va'ad voted that people who needed rabbinical services would be referred to the Ritual Committee. The Ritual Committee would, in turn, refer those people to one of a number of rabbis who are *simpatico* with the congregation.

Tiela Chalmers' president's report covered a number of important topics. Tiela began by reading a number of thank-you letters which CSZ had recently received from AIDS/HIV-related organizations to which we had donated money. Also, after two years of service on the Dues Committee, Lisa Brand has stepped down. Susan Gelmis will replace her.

Tiela then opened a discussion relating to Rabbi Kahn's request for funds which would allow him to obtain expert advice and supervision for his counseling activities. Since the rabbi does a good deal of counseling within the congregation, he needs a way to consult with other professionals in the field. The Va'ad approved an expenditure of up to \$480 per year for this purpose.

As part of our congregation's long-range planning process, the rabbi and members of the Personnel Committee have been meeting to discuss the changing role of the rabbi, the Va'ad, committees, and general membership. It has been quite apparent that the congregation continues to grow and that its needs have become more complicated. The Va'ad discussed and then approved the use of an outside consultant to help us work out creative solutions and structures to fit our evolving situation.

Finally, we had a general discussion of the implications of planning for a new building as opposed to renovating our existing building. The Va'ad concluded its regular meeting at 9:30 pm with an atonal rendition of *Oseh Shalom*, followed by a closed session.

—Mark Mackler, Recorder

Women's Agenda Dinner

The Women's Division of the Jewish Community Federation has invited Sha'ar Zahav to participate in a special fund-raising and outreach event for women, the Power of One. This year's program features Ann Lewis, political director of the Democratic National Committee, chief of staff for Senator Barbara Mikulski, and chair of the Commission for Women's Equality of the American Jewish Congress. She will discuss Jewish Women and the American Agenda, at a dinner on Wednesday, March 9, 6–8 pm at the Westin St. Francis Hotel, on Union Square. The cost is \$45 per person, plus a minimum gift of \$365 to the Jewish Community Federation. Last year several synagogues, Hillel, ORT, etc., put together tables. This year Sha'ar Zahav has been asked to consider making up a table (or tables) of 10 women. If you are interested in participating, please call Susan Tubbesing (510/482-3740).

We Should Have A Contest, Maybe?

What to Name that CSZ Klezmer Band?

The new Sha'ar Zahav klezmer band needs a name—something simple, catchy, witty, Yiddish, gay, lesbian, creative and colorful—like us. Klezmerim, Klezmatics, Klezmaidlachs, Klezbi-ans(!)—so happens, all of these are already taken. Please help! Send entries to Devra Noily, 1533 12th Ave., San Francisco, 94122; or phone them in to 753-5097. The band members will choose the name, and will think of a suitable, witty, Yiddish, gay, lesbian, creative, and colorful way to reward the winner.

Reach Out and Touch Someone

Are you available during the day or evening to assist CSZ members in need of an occasional helping hand?

Take that extra step. Call the Bikur Cholim Committee at the CSZ office at 861-6932. Let us know that we can call you when the need arises.

Women's Chavurah

The Women's Chavurah sponsors bi-monthly potlucks to provide opportunities for women in the congregation to get to know each other better and to plan various outings and events of special interest to women.

The next potluck will be held at the home of Julie Moed and Shelley Eisenman, 22 Vista View Court, San Francisco, on Saturday night, March 19, at 6:30 pm. We will begin with a brief havdalah celebration and shmooze while we enjoy a definitely eclectic, but always delicious, potluck dinner. Julie and Shelley will have just returned from a trip to Israel and look forward to sharing their experiences and observations with the group.

Call Julie or Shelley for directions (647-6007). If your name begins with A–H, please bring a dessert; I–P, a main dish; and Q–Z, a side dish. Please join us on the 19th to learn more about what's happening in Israel, and to share your ideas for future chavurah activities.

The Committee on Gay and Lesbian Concerns

"Some have questioned the need for synagogues whose membership is primarily gay and lesbian. Members of these synagogues reply that they too hope the time will come when such congregations are no longer needed. They feel the need will end when gay people are welcomed—not just tolerated—in mainstream congregations; when two women can be called to the Torah to celebrate their 20 years together as lovers; when two men can bring the infant daughter they have adopted to the synagogue to be named, blessed, and welcomed into the household of Israel."

We've made a lot of progress since I wrote those words eight years ago for an article in *Keeping Posted*, the magazine for Reform religious schools.

In many Reform congregations, gay couples are called to the open Ark on their anniversaries. Their children are named, blessed, and welcomed into the full religious life of the congregation and community.

Rabbis are performing ceremonies of commitment for gay and lesbian partners, and not just in large, metropolitan congregations. They demand of these couples the same standards of maturity and fidelity asked of heterosexual couples—nothing more, nothing less.

The president of a congregation in a conservative Midwestern city recently came out, first to the rabbi, then to the synagogue board, then to the congregation. It was done sensitively and thoughtfully, and the news created hardly a ripple. Not a single member of the congregation resigned; on the contrary, many voiced support for this quiet act of courage.

The official policy of Reform Judaism toward lesbians and gay men could hardly be more affirming. We do, after

all, ordain openly gay and lesbian rabbis—perhaps the ultimate message of love and support. All of this is good news indeed.

But the era of equality for homosexual Jews has by no means arrived, even in our progressive movement. Some rabbis will acknowledge and honor gay couples. Many—perhaps a majority—will not.

Few congregations allow two women or two men in committed relationships to join as a family. So they do not join at all. They swell the ranks of the unaffiliated, diminishing the strength of our people.

Openly gay rabbis are ordained—but not yet hired. We have much left to do.

To tackle these difficult issues, a dozen of us gathered in New York in February for a meeting of the new Coordinating Committee on Gay and Lesbian Concerns. The committee is chaired by attorney Bob Hoffman, past president of Temple Israel in Boston. Co-chairs are Rabbi Julie Spitzer, director of the Mid-Atlantic Region of the UAHC, and Dr. John Hirsch, who founded and heads a similar committee for the New York Federation of Reform Synagogues.

Virtually all the senior leadership of the UAHC attended this first meeting—on a Sunday afternoon yet! It's a clear indication that they take these matters very seriously. We asked the Central Conference of American Rabbis and the Hebrew Union College to send representatives as well, but they did not. We hope they will for the next meeting in the spring.

Our committee spent more than three hours sharing our experiences as gay and sympathetic heterosexual Jews. We looked at the "affirming congregation" model of some Protestant denomina-

tions, feeling we could learn from what our Christian friends have done to include their gay co-religionists.

The director of the Education Department asked committee members to begin reviewing UAHC publications, to make certain materials on human sexuality are accurate, objective, and consistent with UAHC policy on homosexuality.

The movement is writing a new model constitution for Reform congregations, and we were invited to participate. The new constitution is essential because fewer than 40% of American families—including Jewish families—now consist of a mother, a father, and 2.6 children. Our synagogues are filled with single parent families, blended families, seniors whose life partners have died, and families in which the parents are not married. Gay and lesbian families fit into all these categories. How can we make all of them feel welcome? In part by acknowledging their existence in our congregational constitutions, bylaws, and policies.

Perhaps of most concern to us at this moment is the fate of our new rabbis, cantors, and Jewish educators. This year's graduating class will be the first to include openly gay members. How will they be treated by the placement offices and congregational search committees?

Almost certainly they will face discrimination. These courageous men and women are trailblazers, as Rabbi Sally Preisand and her colleagues were trailblazers when we first ordained women as rabbis more than 20 years ago. The women taught us how hard it is to find justice in the workplace, even in a movement whose primary passion is justice.

Continued on page 8



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Gene B. Kaufman, Executive Director

Jewish Events Overseas

The Fourth Regional Conference of Gay, Lesbian and Bisexual Jews will take place in Givat Haviva, Israel, June 2-4.

The conference is open to parents, to non-Jewish partners and friends, and to our Palestinian gay and lesbian neighbors.

Givat Haviva, between Haifa and Tel Aviv, is an ideal setting for this conference, as it is a kibbutz with a liberal, enlightened, pluralistic tradition. For more information, write SPPR, Postbox 37604, Tel Aviv 61375, Israel, or call +972-3-204327 or fax +972-3-5252341. The conference will be conducted in English.

Europride is an event similar to the Stonewall Gay and Lesbian Pride parades, only larger and on a European scale. Europride was held in London in 1992, and in Berlin in 1993. This year it will be held in Amsterdam, June 15-25.

Sjalhomo, the Dutch Jewish gay, lesbian and bisexual organization, is presenting a Jewish/Israeli "mega" party with live music, cabaret, food and an information market. There will also be a visit to the Jewish Historical Museum, with its exhibition on gay and lesbian Jewish life in the Netherlands (including a video presentation). For more information, write to Pride Week Sjalhomo, Postbox 2536, 1000 CM Amsterdam, or call Erwin at 020-6835073.

Committee

Continued from page 7

Heterosexual women still have not achieved equality in the rabbinate. We can only imagine what our gay and lesbian Jewish professionals will face. The committee will monitor these hiring practices closely.

Those, then, were the issues we struggled with in our first meeting. Pleading a hundred years ago for Jewish spiritual renewal, writer Ahad Ha-Am said the task of the Jew must be "*L'chadesh et ha-yashan u'l'kadash ha-chadash*"—bring new life to the old, make holy the new.

It seems to me that's exactly what we were doing at the House of Living Judaism that snowy Sunday in February. It felt like a holy task.

I will keep you posted as our work continues.

—Mike Rankin

Tova Green

Continued from page 2

how people can change and her concern over societal injustice, and prompted her to obtain a masters degree at Smith College School for Social Work. She became a Licensed Independent Clinical Social Worker, eventually with a private practice, and found herself focusing her work and interests on feminism.

During her 23 years of living in the Boston area, Tova explored many paths of self-discovery, including Buddhist meditation, coming out as a lesbian, struggling with her Jewish identity as both a woman and a lesbian, and devoting herself to political work and social change. She got involved with Interhelp, an international network of people who are politically active in anti-war and environmental work, and in 1982 met Fran, who would eventually become her partner. In 1986, Tova was invited to Australia for a month to conduct Interhelp workshops, fell in love with the country, and returned a year later to live there for three years. When Tova agreed to move to California to live with Fran, Fran promised they would visit Australia on a yearly basis thereafter.

Tova's involvement with Sha'ar Zahav has revolved around opportunities for study and ritual. She's taken classes in Hebrew and Torah study, and joined the Ritual Committee, very much as a "rookie," finding it to be an educational experience with committee members providing invaluable encouragement and training. Tova served on the Education Committee while it was still active, helped plan the CSZ-sponsored "Our Jewish Bodies" conference for women where she co-led a workshop, and more recently began presenting sermons and co-leading services on Friday nights.

Tova and Fran bring Judaism into their home by lighting candles on Shabbat, and although Fran isn't Jewish, she's often the catalyst to remind Tova, "Don't forget to pick up a challah today." Through their work and travels all over the world, both women share a passion for social change (Fran is a teacher, speaker, comedienne, and author of three books—*Heart Politics*, *A Shallow Pool of Time*, and *By Life's Grace: Musings on the Essence of Social Change*), and together with co-author Peter Woodrow, they have a book about tools for activism coming out this spring, titled *Insight and Responsibility*, to be published by

New Society Publishers.

Tova and Fran recently returned from nearly a month in the former Yugoslavia, where they distributed thousands of bundles of gifts from Americans and Australians to Bosnian, Serbian, and Croatian refugee women. They continue to share the experience with others, speaking publicly and networking to provide information about how others might get involved in helping the people of the former Yugoslavia.

Tova regrets that due to her travels and teaching responsibilities, she hasn't had the time to volunteer consistently at Sha'ar Zahav through committee work. She is, however, an example of someone whose involvement at Sha'ar Zahav has filled a greater personal need—Jewish educational growth and enlightenment that, in turn, feed her work—and she serves as a leader in our community the more she becomes a teacher to us all.

When she first came to Sha'ar Zahav, she was impressed by seeing women on the bima, leading services, and chanting Torah. At first, this seemed completely out of reach ... but through her studies and participation in the Ritual Committee, she now knows she can be a part of it—that there really is no mystery beyond her grasp.

Tova joyfully looks forward to becoming Bat Mitzvah—and notes with glee that she began her somewhat unpredictable life in the Bronx, has lived and worked around the globe, and now finds herself preparing for her Bat Mitzvah with two other remarkable women—both of whom grew up—where else? in the Bronx!

—Carolyn Pines

Oneg Sponsors

These generous people sponsored onegs during the month of February:

- 2/4 **Ivan Vincente**, in honor of his birthday.
- 2/11 **Bob Guttermann**, to commemorate the yahrzeit of his mother, Winifred Guttermann.
- 2/18 **George Lucas**, to commemorate the yahrzeit of his brother, Ron Lucas.
- 2/25 **David Stein**, in honor of Alex Ingersoll's birthday.

President's Column

Continued from page 2

more informed by practical considerations.

At the Mini-Advance we considered several basic options. We looked into the possibility of some major renovations to our current building: adding a balcony, adding a third floor, tearing down the wall between sanctuary and oneg room. An ad hoc Renovations Committee explored the issue at some length, and concluded that these options are not workable. Most of them are architecturally impossible, or would cost an enormous amount of money for relatively little increase in space. In addition, there are some major repairs we should be doing to our foundation in the next five years or so. That cost has to be added to the cost of renovating and staying in this building. There are a few things we can do quite cheaply to expand the sanctuary by 30 seats or so. At the March Va'ad meeting we will be talking about that project. However, the committee tells us that this is not a long-term solution.

We also discussed the possibility of buying a second building in the neighborhood, to use for classrooms, meetings and offices. The problem with this solution is that it does nothing to address our greatest problem: sanctuary space. In addition, it is relatively expensive, given housing prices in our neighborhood. We would be paying at least \$350,000 for a building that would not help our biggest space problem. This solution, also, seems unworkable.

Another idea is to tear down our current building and build a new one in its place. This would cost even more, and it would be extremely unlikely that we could obtain building permits and zoning variances for a significantly larger structure.

Someone suggested that we consider buying a second building in the East Bay, and begin seriously running two sets of services. We put this suggestion aside for the moment, since it raises big questions about how to stay one synagogue, with one feeling of community, but with two separate shuls. The idea will be given further thought.

For the time being we are left with two basic possibilities: to sell our building, and buy or rent a different building; or to sell our building, and share space with some other group. For the remainder of the Mini-Advance, we discussed these possibilities.

Finding a building with a sanctuary-like space is not all that easy. There are some Catholic churches that may become available, and we are looking into that possibility. We are also nosing around to find out what other possibilities exist. It was suggested that we look into renting an alternative sanctuary for a while. Our wonderful member and real estate maven, Ron Wilmot, has generously offered to chair a committee to look into these and other leads. We hope to have a clearer picture of the options for you at the Congregational Meeting on May 22. Save that date! We will also be considering the fundraising questions presented by such a major step: how much can we expect to raise? Can we begin a capital campaign before we have found a potential new building? Can we afford to wait until we do find the perfect place? What creative ways can we find to raise money?

One option is to consider sharing space with another group. An example: could we work out some type of sharing arrangement with the Unitarian Center, where we hold our High Holiday services? Another possibility is to approach

other religious groups, or perhaps some other type of group, about buying a space to share. The big advantage to such an arrangement is that we get a lot more bang for our buck: more space than we could afford on our own. The down side is the emotional part: it might not feel like it's really ours, and we might have to deal with Christian icons in or near our space. We talked about possible solutions for these concerns. Negotiation could lead to limitations on icons and some creative ways to make it feel like ours.

In the end, we felt clear that we need to begin to look into selling our building and moving into new space, by ourselves or shared, in the next few years. We will be setting up committees to investigate all of our options and financial concerns. We will create forums for all of you who have opinions, concerns or questions. The Congregational Meeting will probably be the first of those discussion opportunities. If this issue concerns you, feel free to call me. This step will only be possible with all of our help and contributions, financial and otherwise, so I urge you to get involved from the outset.

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Continued from page 5

me like you killed the Egyptian? You have put a sword into Pharaoh's hand to slay us!" According to midrash, the same two men made all these complaints: Dathan and Abiram, who later led an unsuccessful revolt against Moses in the desert.

Moses, Aaron and Miriam asked our ancestors to take a terrible risk in trying to leave Egypt. Success seemed less and less likely throughout the 10 plagues, as Pharaoh kept refusing to let the Israelites go. The people had every reason to fear the Egyptians, but fear, even reasonable fear, is only an emotion. Dathan and Abiram let their emotions rule their intellect as well. They built their beliefs on fear: "Don't make waves. Don't attract attention. Don't offend them. Don't act up." These are sensible ideas for people with no choices. The trouble with Dathan and Abiram was that they didn't recognize when they had a choice.

Years later, in the desert, the people were free from slavery but they were also homeless, afraid of the surrounding tribes, and unable to feed themselves. Dathan and Abiram, once again, jumped to the worst possible conclusion: "Why did you bring us from a land of milk and honey to die in the desert?" They led a rebellion with the goal of returning to Egypt, and died in the attempt. Egypt remained the center of their universe.

Dathan and Abiram were born and lived most of their lives in Egypt, as had their families for generations. Inevitably, Egypt formed their consciousness. However, this was true of all the Israelites. Why did so many dare hope for freedom? Why did so many risk everything to achieve freedom? Why, when Dathan and Abiram risked everything, was it in trying to return to slavery?

Before our ancestors could come forth from Egypt they had to believe it was

possible. They had to resist the easy belief that the Egyptian superpower was all-powerful and they had to believe in a future life outside of Egypt. When they told their children what God did for them, they might have concentrated on the "miracles"—the plagues, the sea splitting. But all the drama began with a quieter miracle: the people's willingness to believe they could escape. The miracle began with the refusal to be ruled by fear.

We don't have to believe in astrology to feel trapped by forces beyond our control, neither do we have to believe in the Bible's special effects to find the divine presence in the story of Pesach. However different we may be from other generations of Jews, we can still learn the same lesson: when we reject the power of fate, we create the beginning of freedom.

—Nina Wouk,
for the Ritual Committee

New Members

Peter Barnes & Leyna Bernstein
Joanie & Julia Becker
Geoff Benjamin
Judith Berkowitz & Sheryl Connell
Michael Hulton
John Kaboff
Irwin Keller
Deena Lahn & Mary Schroeder
Elizabeth Landsberg
Eloise Magenheimer
Paul Margolis
Theodora & Jacqueline Mauro
Armando Miranda-Mendoza
Henry Ostendorf
Ellen Scott

☆☆☆☆☆☆☆☆

Birthdays

- 1 Arthur Slepian
- 1 Lisa Geduldig
- 3 Benjamin Ross Wachter
- 4 Brett Trueman
- 5 Edward Pollock
- 5 Nancy Wecker
- 6 Adrienne Forshay
- 7 Allen Harris
- 8 Ann Biderman
- 9 Perry Paker
- 10 Dana Vinicoff
- 10 Stephen Shotland
- 11 Jessie Ap'neva
- 12 Jerome Geffner
- 12 Judith Scherr
- 13 Ari Chaim Adler
- 14 Catherine Dodd
- 16 Alice Prussin
- 16 Jonathan Pannor
- 18 Ann Bauman
- 19 Rachel Wahba
- 21 Jeffrey Shuman
- 21 Josh Lee
- 22 Ezra Barth-Rogers
- 22 Talia Barth-Rogers
- 23 Dakota Fine
- 23 Blanche Blachman
- 25 Lynn Bravewoman
- 27 Rebecca Docters-Cohen
- 27 Max Lowey-Waterstone
- 28 Francie Hornstein
- 29 Robert Gutterman
- 29 Harold Parker
- 30 Mark Miller
- 30 Bobbi McGhee

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No Apologies

Continued from page 4

of "holiday items." There were cards, paper plates, cups, napkins, tablecloths and decorations all in neat rows. The left side of the aisle had items printed with holly, Santas, reindeer. The right side of the aisle had items printed with dreidels, menorahs and candles. Public schools now have the children sing Chanukah songs along with Christmas carols. And many Jews—in an attempt to "compete" with Christmas—give their children lavish gifts at Chanukah, done up in just the kind of paper I saw next to the Christmas wrap.

And it is just this idea that I have found so puzzling—why didn't my parents see the need to "compete" with Christmas? It was certainly ubiquitous in our neighborhoods in that day: in the 1950s, no one sang Chanukah songs at school and the annual Christmas pageant for grades 1–6 was *de rigueur*. Why then didn't I feel Christmas envy? Not because our Chanukah celebration substituted for it—but because all the events that made up celebrating being a Jew were sources of joy, and I didn't want to be anything else.

I know of some Jews who celebrate Christmas, saying it's "an American holiday." (My mother's reply to this was,

"Thanksgiving is an American holiday; Christmas celebrates the birth of Christ.") It is, they say, an opportunity to have the family gather together, sing songs, feast, rejoice. It is a time for family rituals. And as a teacher, I have come to realize that there has been some kind of failure in the education of these Jews. For certainly Passover provides just this kind of occasion—and then some. Last year was Jeffrey's and my first Passover together. The family whose seder I had shared for the previous four years was away. Instead, Jeffrey and I had a seder in our home. It took weeks of preparation: we read about the holiday and decided which Haggadah to use. As the musician in the family, Jeffrey decided to learn many of the songs. As vegetarians, we researched the question of the shank bone and (of course) came up with an appropriate passage in Talmud explaining a substitution. Our seder truly fulfilled the longings that anyone might have for a family holiday. And my celebration of the Jewish feast of freedom became enriched and ever more deepened for me with this new experience. I feel no envy of any other's celebrations: my own make me rejoice

Continued on page 12

Once Upon a Passover...

Children's Library Features Jewish Folklorist in a Program for All Ages

Award-winning author, poet and storyteller Steve Sanfield will bring his fabled fable-telling gifts to the Bay Area in a Passover program for families at the Havas Children's Library on Sunday, March 13, at 2 pm. It promises to be a fabulous event—literally!

Mr. Sanfield is widely regarded as one of America's foremost Jewish storytellers. The founder and artistic director of the annual Sierra Storytelling Festival, and author of eleven books, Mr. Sanfield has also recorded two albums of storytelling. His latest book—*The Feather Merchants and Other Tales of the Fools of Chelm*—was an American Booksellers' "Pick of the List" and was chosen as a Parents' Choice Honor Book.

On March 13, he will transport children and their families and friends into the rich territory of Jewish history and tradition (and into the magical kingdom of imagination) in an unforgettable Pesach program. Pulitzer Prize-winning poet Gary Snyder has called him "the master of lore, myth, and word-hoard." But come and see for yourself. The program is open to the public free of charge, thanks to a grant from the Jewish Community Endowment/Louis Dessauer Trust.

The Havas Children's Library, a service of the Bureau of Jewish Education, is located in the Jewish Community Library, at 601 14th Avenue (at Balboa), in San Francisco's Richmond District. For more information, please call 751-6983.

Attention Parents of Preschoolers

Temple Sinai Preschool in North Oakland has openings for children 2.9 to 5 years of age. Two classes of no more than 14 children are offered. There are two to three teachers in each class. This new preschool and the rabbi are very inclusive of all families. Please contact Jody Adelberg (510/655-6850) for further information.

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Judy Macks, in honor of the birth of Sophie Rose Macks.
Robin Leonard & Lee Ryan, in honor of the births of Daniel Neill Meyer-O'Keeffe, Elijah David Lezell Jatovsky, Jeremy Rubin Michaelson & Rebecca Carrie Shantz.
Perry Paker
Eli Weinstein, in honor of the birth of Elijah David Lezell Jatovsky and Liz Goodman's entrance into the covenant.
Richard Inlander, in memory of Ted Mendonca.
Steve Elman & Tom Holt, in honor of the birth of Daniel Neill Meyer-O'Keeffe.
Susan Amdur
Esther Saslafsky, in honor of the birth of Daniel Neill Meyer-O'Keeffe.
Joe Hample, in appreciation of Lane Schickler's support and sense of humor.
Neil Hart, in memory of Samuel Feldman and Mollie Golding.
Ida Cooper, in memory of Bryn Morgan on his birthday.
Suzanne Loebl, in memory of David Loebl.
Lee Morrow, in memory of George Ash.
Nancy Epstein, in memory of her father, Erwin Epstein, and her sister, Marilyn Epstein Levine.
Ami Zusman, in memory of her father, Benjamin Herzl Saperstein.
Ellen Peskin

Music Fund

Julie Moed & Shelley Eisenman, in memory of Lil Moed.

Rabbi's Discretionary Fund

Dyan Dreisbach & Joyce Newstat, in memory of Jerry Davis.
Bruce Williams, in memory of Jerry Davis.
Bruce Cohen, in memory of Jerry Davis.
Ronald Robins, in memory of Jerry Davis.

Robert Towle, in memory of Jerry Davis.

Joan & Jerry Roller, in memory of Jerry Davis.

Gary Buff, in memory of Jerry Davis.

George & Phyllis Mintzer, in honor of the Kadimah students.

Ruth Dick, in honor of Ilene Dick.

Judy Macks, in honor of the naming of Sophie Rose Macks.

Stacey Shuster & Joan Lefkowitz, in appreciation of Rabbi Kahn.

Henry Carrey, in memory of his father, Abraham Carrey, and his uncle, Hyman Post.

Ellen Lewin, in memory of her grandfather, David Lewin.

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No Apologies

Continued from page 11

always in the privilege of being a Jew.

Even now, as I write this in early February, I am making plans to celebrate Passover with my friends again this year. I have found a rather intriguing recipe for a lemon torte, and a text on the seder's fourth child that I will bring to discuss. As I do this, I can't help but recall one of the moments from my childhood that made up our family seder. Prominently displayed on our long table (which seated more than 20), was a cut crystal goblet filled with dark red wine: Elijah's cup. The door was open each year—a crack when we had unexpected spring snows—wide during fine weather. And sometime during the course of the evening, the wine in the cup disappeared. Though I am sure that my father fulfilled this job as surely as he did that of the Tooth Fairy, my no-nonsense mother never said that Elijah's spirit had not visited our home. Because I am sure she believed—as certainly as I did then—and do today—that it had.

—Susan Sobel-Feldman

Writers Reading

Ruth Linden, author of *Making Stories*, *Making Selves: Feminist Reflections on the Holocaust*, and Holocaust survivor Oddette Meyers will be reading at Old Wives' Tales Bookstore on Thursday, March 17 at 8 pm. Call for more information (821-4676).

☆☆☆☆☆☆☆☆

Anniversaries

- 4 Sara Haber & Diane Snyder
- 14 Diana Buchbinder & Joyce Garay
- 15 Lois Scott & Bernard Choden
- 15 Raphael Hoch & Seth Frohman
- 20 Sandy Meyers & Maggie Rochlin
- 22 Todd Taubman-Walker & Mark Taubman-Walker
- 24 Martin Spector & Roger Morales
- 29 Judith Klain & Micha Chavez
- 29 Sharyn Saslafsky & Catherine Dodd
- 31 Mark Miller & Brett Trueman
- 31 Nina Wouk & Jessie Ap'neva

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 David Stein (863-4769)
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 and Joan Lefkowitz
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Finance, Brett Trueman
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Social Program, by committee
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*Members wishing to contact any Va'ad member or committee chair
 are invited to obtain his or her number from the synagogue office.*

Office Hours: Monday–Friday from 9 am
 to 3 pm. Please call the synagogue office at
 861-6932.

Emergency Number: In an emergency,
 the congregation can be contacted outside
 of office hours by calling 861-6938.

Bikkur Cholim: If you or a friend who is a
 member of Sha'ar Zahav are ill in the hospi-
 tal or at home, and would like to have the
 rabbi or a member of the Bikkur Cholim
 Committee call or visit, please notify the
 synagogue office.

Member of the Union of American Hebrew
 Congregations (Mike Rankin, Robin Leon-
 ard, Allyce Kimerling, Liaisons) and of the
 World Congress of Gay and Lesbian Jew-
 ish Organizations (Liaison, open).

Services are held every Friday evening
 beginning at 8:15 pm (except as noted),
 with an Oneg Shabbat following services.
 Services are generally held on the second
 Saturday of each month at 10:30 am—
 check calendar for each month.

Gift Shop Hours: Fridays, 7:30–8:05 pm.

Library Hours: Open during office hours,
 and 30 minutes before and after Friday
 night services.

Congregation Sha'ar Zahav (Congrega-
 tion of the Golden Gate) is located in the
 Upper Market District of San Francisco at
 220 Danvers at Caselli, which is one block
 south of the intersection of 18th and Market
 streets. By public transport, take MUNI bus
 33 Stanyan to 18th and Danvers and walk
 one block south on Danvers to Caselli.

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Members of the congregation receive the
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Classified Ads are \$5 for up to 20 words,
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Classifieds

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 on art, politics and contemporary culture? Then
 join writer/educator Susan Sobel-Feldman's on-
 going discussion group, *The Literati Circle*. This
 group meets twice a month in Susan's Richmond
 District townhouse for lively analyses of stories,
 poetry, essays, plays and whatever else strikes our
 relevant fancies. There is a suggested donation of
 \$10 per meeting. For more information, call Susan
 (668-2272).

MOVING TRAUMA? Specialist in packing kitch-
 ens, fine china, glass, art and electronics. Superb
 care, CSZ references. Home/office. Free binding
 estimates. Cardinal Packing, 759-5638.

**Remember to return your
 Seder reservation form
 by Thursday, March 17!**

Congregation Sha'ar Zahav

שַׁעַר זָהָב

220 DANVERS AT CASELLI, SAN FRANCISCO, CALIFORNIA 94114

(415) 861-6932

MARCH

אֲדָר-נִיסָן

1 Tuesday 18 Adar	9 Wednesday 26 Adar	18 Friday 6 Nisan • 8:15 pm, East Bay service, 4042 Maple, Oakland • 8:15 pm, Shabbat service	26 Saturday 14 Nisan Passover Begins • No Kadimah
2 Wednesday 19 Adar	10 Thursday 27 Adar • 7 pm, Children's Education	19 Saturday 7 Nisan • 9:30 am, Kadimah Passover program • 6:30 pm, Women's Chavurah potluck	27 Sunday 15 Nisan Passover • 10:30 am, Kaiser Brunch • 6:30 pm, CSZ Seder, Fort Mason
3 Thursday 20 Adar • 6:30 pm, Ritual Committee • 7 pm, Newsletter distribution • 7 pm, Children's Education	11 Friday 28 Adar • 8:15 pm, Shabbat service	20 Sunday 8 Nisan • 4 pm, Bikkur Cholim Committee workshop	28 Monday 16 Nisan Passover
4 Friday 21 Adar • 6:30 pm, Jewish Home for the Aged, Shabbat service • 8:15 pm, Shabbat service, Tiela Chalmers and Paul Cohen	12 Saturday 29 Adar • Bar Mitzvah of Ethan Frazin • 9:30 am, Kadimah • 10:30 am, Shabbat service • 3 pm, Rabbi's support group for people with AIDS/HIV	21 Monday 9 Nisan • 6 pm, Healing service • 7 pm, Newsletter proofreading and layout	29 Tuesday 17 Nisan Passover • 7:15 pm, Introduction to Prayerbook Hebrew 1B • 8:30 pm, Modern Jewish Philosophies
5 Saturday 22 Adar • Seventh grade: Camp Swig • 9:30 am, Kadimah	13 Sunday 1 Nisan	22 Tuesday 10 Nisan • 7:15 pm, Introduction to Prayerbook Hebrew 1B • 7:45 pm, Passover class • 8:30 pm, Modern Jewish Philosophies	30 Wednesday 18 Nisan Passover
6 Sunday 23 Adar	14 Monday 2 Nisan • 6:30 pm, Va'ad meeting	23 Wednesday 11 Nisan	31 Thursday 19 Nisan Passover • 6:30 pm, Ritual Committee • 7 pm, Newsletter distribution
7 Monday 24 Adar • 6 pm, Healing service	15 Tuesday 3 Nisan • 7:15 pm, Introduction to Prayerbook Hebrew 1B • 7:45 pm, Passover class • 8:30 pm, Modern Jewish Philosophies	24 Thursday 12 Nisan	
8 Tuesday 25 Adar • 6:30 pm, Long Range Planning Committee • 7:15 pm, Introduction to Prayerbook Hebrew 1B • 7:45 pm, Passover class • 8:30 pm, Modern Jewish Philosophies	16 Wednesday 4 Nisan • 7 pm, Newsletter editing	25 Friday 13 Nisan • 8:15 pm, Shabbat service	1 Friday, April 1 20 Nisan Passover • 8:15 pm, Shabbat service, group singing
17 Thursday 5 Nisan • 7 pm, Bikkur Cholim • 8 pm, Writers Reading			

Note: Gray areas indicate religious services.

APRIL FORWARD DEADLINES

FOR ADVERTISING MONDAY, MARCH 7

To place a display ad, call Barney Ugarte (386-2472).

To place a classified ad, call the office.

FOR ARTICLES MONDAY, MARCH 14

No late submissions will be published without a deadline extension arranged in advance with the newsletter chair. Any CSZ member may submit a typed, double-spaced article by mail or fax (861-6081) to CSZ, Attn: Gaily Forward.

East Bay Services

- 3/18 Ida Kuluk and Susan Spott's, 4042 Maple Ave., Oakland, 510/530-4673.
- 4/15 Location to be announced
- 5/20 Judy Schwartz and Carolyn Pines', 2821 55th Ave., Oakland, 510/532-9661

Congregation Sha'ar Zahav

Passover Seder

Fort Mason Officers' Club

Sunday, March 27

Doors open at 5:45 pm

Seder begins promptly at 6:30 pm

NAME _____

ADDRESS _____

CITY _____

STATE _____

ZIP _____

PHONE _____

All seats will be reserved at preassigned tables for 16.

You may reserve a full or half table by:

- listing names on reverse of this form, or
- paying in advance for all tickets.

Unless members' names are indicated, all tickets are \$28.

Every effort will be made to satisfy requests, but seating cannot be guaranteed unless a whole table is booked.

☐ Please seat me at a table of singles.

Please reserve the following:

QTY		AMT
_____	Members at \$23 each	\$ _____
_____	Nonmembers at \$28 each	\$ _____
_____	Children at \$12 each	\$ _____

Indicate the number of meals:

_____ Chicken _____ Vegetarian

Our synagogue subsidizes the cost of the Seder for children and those unable to afford the full cost. Can you help with this?

☐ I wish to donate \$ _____

☐ I/we request a subsidy

My check is enclosed for \$ _____

Mail to: Congregational Seder

Congregation Sha'ar Zahav

220 Danvers Street

San Francisco, CA 94114

All reservations must be received at the office no later than Thursday, March 17.

Department of Health



For more information

contact your

local health officer

or call 1-800-368-5868

No More Envelopes

*This is
the last
Forward
you'll get
in an
envelope!*

From now on, we'll seal your *Forward* with a small sticker and mail it without an envelope. This will save CSZ more than \$500 a year.

If you're concerned about confidentiality, you must contact the CSZ office by March 24.

We can continue to mail your *Forward* in an envelope, but only if we hear from you!

Write to 220 Danvers, San Francisco, CA 94114, or call 861-6932.

